June 10
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." DOCTRINE AND COVENANTS 82: 10.

No. 23, Vol. 88 Thursday, June 10, 1926 Price One Penny

THE SPIRIT AND POWER OF THE GOSPEL*

PRESIDENT CHARLES W. NIBLEY

I READ from the twenty-fourth chapter of Luke, beginning at the first verse:

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words.

THE RISEN LORD

Throughout the Christian world to-day this event is celebrated, the theme discussed, the thought memorised, and appropriate words are spoken upon this and kindred Scripture concerning the resurrection of our Lord. Our flowers here, these Easter lilies, symbolise that thought, and we members of the Church of Jesus Christ of Latter-day Saints believe every word of this Scripture which I have read. We accept it literally. We believe

*Address delivered at the opening session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 4th, 1926.

that the same body which the Lord Jesus had in His mortal life was resurrected and became a glorified body of flesh and bones. We have evidence of this in addition to that contained in the New Testament; for as Latter-day Saints we believe that this same Jesus, who was crucified and who rose from the dead, did in these latter days appear and reveal Himself to the Prophet Joseph Smith, and taught him how to lay the foundation of this great latter-day work.

DOUBLE ASSURANCE

So we have a double assurance: not only the assurance of the Scriptures, which Christians generally accept, but the further assurance that the same Jesus has come to earth in these latter times and has established the same Church, the same doctrines, the same principles of salvation, with the same power and authority, which He instituted in the meridian of time, before His crucifixion and after. He has given to the Church of Jesus Christ of Latter-day Saints in these days the same authority and principles and has empowered it to perform the same work which He instructed His apostles and disciples to perform in former times, namely, to go into all the world and preach the Gospel to every creature. It is the same doctrine, without any change. The Saviour commanded His disciples to go forth and depend not upon themselves, but upon the Lord, and He promised that He would feed and clothe them and take care of them. In other words, they were not to ask: "Is there a salary connected with it? How much are we going to get?" In the olden times, as you read in the Scriptures, He said nothing of salary, but on the contrary His instructions were that they should go without purse or scrip and depend upon the Lord.

THE SAME DOCTRINE

The same doctrine is preached to-day by the Church of Jesus Christ; and as we heard from President Grant this morning, over 2,500 of our missionaries are out in the world to-day doing that very work and doing it in the very same way. They maintain themselves, they depend upon their own efforts. The Church does not hire them. There is no hiring in the Church of Jesus Christ of Latter-day Saints, in that sense. It is true that when a man is asked to devote the whole of his time to Church work, he must be supplied with sufficient to live on. The people among whom the elders labour in the missions of the world usually take care of them where they can. If they cannot, and converts or friends cannot assist them, then these men are expected to furnish the means themselves and make that much of a sacrifice for preaching and teaching and delivering this wonderful message to the world.

Here at home our bishops are called to act as fathers to the

people in their wards. Are they paid any salaries? No. It is true that they are allowed a little, the general average of which amounts to fifty cents a day, for taking care of the tithes and for being responsible for the money, but not for presiding over the ward, and not for administering in the authority of the Priesthood. It is given for the special work they perform as bishops—that of taking in the tithes, looking after the hay, the butter, the eggs, or whatever is turned in on tithing. For this particular work a meagre allowance is made, which amounts to about fifty cents a day per bishop, but no salary is paid to our bishops.

GO WHERE SENT

Then there are others, such as the men on this stand, and mission presidents also, who are called to devote their entire time to the Church. They have no time to look after temporal affairs of their own; they must work and go where they are sent. They are liable to be called to go to this mission or the other mission, even to the ends of the earth, any day, any hour, and they are expected to comply, and do comply. So they have no time to provide means for their families, or to speculate in this or the other. It is necessary, therefore, for the Church to provide for them. But even they do not receive "salaries" because a salary is what a man receives when he hires himself out. Over in the office of the Short Line Railroad Company, or in any of the big offices or stores, men are hired for certain amounts, and if they do well the salary is increased. A man may go from one job to another and do the best he can for his family and for himself, and that is all right; he is entitled to do it. That is working for hire, or for a salary. But could you get one of the mission presidents to leave the Church work and hire himself out for money? No! Could you hire any of these Seventies, the Presiding Bishopric, the Apostles, the Presidency of the Church? Not one, not one! Of necessity, when a man has not the means to support himself, the Church must support him, so that he can continue his work.

NO HIRELING SERVICE

Such men as I have mentioned, therefore, who are devoting their entire time to the Church, receive an allowance, though a very meagre one in comparison to what is usually allowed men of that kind in other walks of life. There are men on this stand, and throughout the Church, who, by devoting their entire time to their own affairs, could double or treble or quadruple the small allowance that is given them by the Church for their support.

So I can safely say that in this Church, as in the Primitive Church, there is no hireling service. The same spirit of sacrifice that the Lord then required obtains now in His Church. Our

parents sacrificed for this work in coming to this land and redeeming it from the desert it was. Our missionaries go out now and sacrifice. It is essentially a work of sacrifice. They give the best years of their lives for the work of the Lord without any thought of compensation. There is a continual stream of missionaries coming and going. What for? To deliver this message to the world, namely, that the Lord God of heaven, this same Jesus Christ of whom I have read, who was crucified and put to death, and who obtained through the keys of the resurrection power over death and the grave; for He said: "I am the resurrection and the life." That same Jesus has established the same kind of Church in this day, and has restored the same Gospel as was preached in His day; and He expects us to deliver that most important message.

THE MOST IMPORTANT THING

Now let me tell you, my brethren and sisters, the most important thing for the world to know to-day is that God lives, and that Jesus is indeed the Christ, the Son of the Living God, and that He has restored His work to the earth through the instrumentality of Joseph Smith the Prophet. The same doctrine of faith is here to-day that was in the Primitive Church. The same doctrine of repentance is here. The same doctrine of baptism by immersion for the remission of sins is here. The same doctrine of the laying on of hands for the bestowal of the Holy Ghost is here. The same power of the Holy Priesthood is here. The power of God unto salvation is here to-day in this Church, as strong as powerful and as potent as it was in the days of Jesus Christ, when He dwelt here in the flesh. The same principles are advanced—love, patience, integrity, sacrifice, everything that makes for righteousness and the well-being of mankind. Every principle, every ideal, every thought that makes for the betterment and the salvation of mankind is here in the Church of Jesus Christ of Latter-day Saints to-day, as it was nineteen hundred years ago in the Primitive Church. And the beauty of it all is that you know it! You are not deceived.

BY THE SAME POWER

We would be foolish to try to deceive ourselves. We know by the same power that Peter knew; and what was that? "Whom do men say that I the Son of man am? the Saviour asked. "And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." The Saviour said: "But whom say ye that I am?" Peter answered and said unto Him: "Thou art the Christ, the Son of the living God." And the Saviour answered: "Blessed art thou, Simon Barjona:"—as much as to say, it is a fine thing to have that testimony, that knowledge—"for flesh and blood hath not revealed it unto thee, but

my Father which is in heaven. . . . and upon this rock"—this rock of revelation—"I will build my church; and the gates of hell shall not prevail against it."

We are built upon the same rock of revelation. We have the knowledge of God. The key to the knowledge of God is in this Church. The power of the Priesthood is here, the same power as formerly, to lead the people, and the people know it. It is written here in the Book of Doctrine and Covenants that it shall come to pass that God's people shall come to know who are the servants of the Lord, and who are not, and they shall judge all things, and so forth.

This individual testimony, this positive assurance, which is given to every Latter-day Saint through revelation by the power of the Holy Ghost, is the same testimony and spirit that our fathers and mothers received when they joined the Church in the old countries; and every man and woman in all the world may receive it if they only will. There is a promise here in the last chapter of the Book of Mormon, which is to all people, that any man who, with real intent, not half believing, but believing fully, shall say in his heart: "Oh God, show me thy way, thy truth, thy light, the right path, and I will follow it no matter what its name is or how discredited it may be by the world" will receive in his heart a testimony, if he so asks of God.

THE LORD DOES NOT FAIL

So we say to our friends, our neighbours, our brethren and sisters everywhere: Take it to the Lord. You need not take our word; go to the Lord in prayer, but in the true spirit of faith, for no other spirit will avail, and you have my word for it, and the word of ten thousand Latter-day Saints here assembled, that you shall receive that same testimony, for the Lord does not fail.

My brethren and sisters, I rejoice in being permitted to labour in this great cause; I have been at it for more than sixty years, and more and more I see the splendour of it, the glory of it, the power of it, the strength, the salvation that is in it. I know it is true, it is of God. You cannot fail, my brethren and sisters, if you but put your trust in Him. And if we have erred or done aught amiss, that blessed principle of repentance, which He has implanted in His Church, is here to save us if we will but correct our error, forsake evil, and cleave to that which is good.

Where can we find anything like it? Where else in all the world is there such an organisation? There is within it that power, the impelling force, that brings you and me and Latter-day Saints everywhere, in joy, in gladness, in pleasure, to serve the Lord. It brings us to respect the Priesthood—the Apostles, the bishops of the wards, the presidencies of stakes, each in his order and in his place, because the Lord has called them, by that

same power and spirit that I have spoken of, namely, by the power of revelation. How are we to acquire that? If you will read the eighth section of the Doctrine and Covenants the Lord tells you this, if you will pray about it:

> Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.
>
> Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

This is the spirit that He gave to all His ancient prophets and apostles. I testify that this is the same spirit and influence that He gave to President Young in his ministry, and to every succeeding President. It is the spirit that He gives to President Grant to-day in his ministry, and he receives it in the same way, by prayer, by faith, by righteous living, by being worthy to receive it. That counts for a lot, I want to tell you. "Worthy art thou, O Lord," it was said of Him, "to sit on high."

BY INSPIRATION

The President of the Church to-day gives us, by counsel, by advice, by the inspiration of the Spirit, that admonition which is for our salvation. After the President talked this forenoon and after President Ivins' discourse, I was going over all these items in my mind and I thought: "What sane man, I don't care what his religion—if he has no religion—what sane man anywhere could object to the teachings of these brethren?" Now put that question to yourselves, my brethren and sisters and friends. Were they not good, were they not wholesome, were they not for the betterment of mankind, for the best that is in men, for good government, for good order, for good citizenship? The Gospel of Jesus Christ is intended to make me a better husband, a better father, a better citizen, if I will only obey its laws.

Let us, my brethren and sisters, be willing to sacrifice for the Lord, for His work. There is a great work yet to perform in all the world. As we heard from the President, missionaries are called for from every quarter. We have had volunteers, and many have been called and have gone and have done a splendid work. I recall now one of them, and I am going to mention his name, Brother A. A. Hinckley. He wrote to the Presidency some time ago and said: "I see that there has been a call for missionaries to go out for six months." And he further said: "The Lord has blessed me very much, I ought to be very grateful, and I am very grateful" and he went on to mention the blessings, for the spirit of gratitude was in his heart. "Now I am willing to go, I am willing to stay, I am willing to do whatever you want me to do." With tears in my eyes, I listened as the President read that letter, and I thought "God bless such a man!"

SPIRIT OF SACRIFICE

There is the spirit of this work, there is the spirit that makes this thing go, that holds me and holds you—the real spirit of sacrifice. Willing to go on missions? Yes, anxious to go, to let everybody know that God has spoken, that we have the knowledge of God, the testimony of it, the same Christ our Lord who was crucified, whose resurrection the people in all the world are celebrating to-day. He has put into our hearts the knowledge that the greatest thing that we have to do and that this Church will forever have to do, so far as I know, is to proclaim this Gospel, to spread this truth, to bring people into the same way of thinking, the same spirit and power that is in the Priesthood and in the Church, the same happiness, the same joy, the same blessing, the same salvation. That is the greatest work that is before you and me, and we ought to be anxiously engaged in such a work, and not wait until we are commanded in all things; for he that waits until he is commanded, and does nothing until he is commanded, the same is a slothful servant and unworthy.

I pray, my brethren and sisters, that the Lord will magnify and glorify His work. We can't do it; but He will do it through us—through you, through me, and men and women like you and me; for it is His work. It is by His power, as President Grant read to you, in that greeting this morning. It is the Lord, we say, that has done it. As in the old Church of England they have the phrase: "It is He that hath made us, and not we ourselves" so it is He that hath made this work and brought it to pass, and put the power and the spirit in it, which no man could; but with that spirit in us we can conquer the world for righteousness, for peace on earth, for good will toward all men, which I humbly pray He will hasten, in His time, through Jesus Christ. Amen.

ALWAYS COMPLAINING

WHAT WAS the great worry 6,000 years ago, do you think? The same as now—"flaming youth." There is an ancient Egyptian tablet now on exhibition in the Imperial Museum at Constantinople. The inscription dated 4,000 B.C. reads:

Our earth is degenerate in these latter days. There are signs that the world is coming to an end. Children no longer obey their parents. Everybody wants to write a book. The end of the world is manifestly drawing nigh.

What would these troubled Egyptians think if they were permitted to look in on our modern civilisation?—CAPPERS.

"TWO MEN looked out through prison bars;
One saw mud, the other stars."

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 10, 1926

EDITORIAL

REWARDED!

Members of the human family are great competitors. To righteously emulate is the wish of most of us; too often, however, the desire to aspire whether for good or evil makes its appearance. Excelsior! is the motto; Onward! the cry. Inseparably attached to the rise of a mortal, be it in a political, ecclesiastical, or professional sphere, is the reward connected therewith, the dominant element of the prize gained. At the end of the rainbow of success there awaits the pot of recompense; albeit this is sometimes filled with counterfeit coins or valueless slugs, this predicated on the object for which success was striven after.

Men are imbued with varied ideals; to the thief success means a well-executed and profitable robbery; the artist's Utopia consists of a harmonious arrangement of colours and details to produce desired effects; to the surgeon the saving of a human life by a skilful operation means achievement; and so it is through all the categories of life.

Some people struggle with utmost probity for a life-time along certain lines of endeavour and obtain but paltry material remuneration for their efforts. Others tread the battle field of life with colours flying—scarlet banners emblazoned with sin—yet seemingly they emerge victorious as far as temporal possessions may evince. Verily, they have their reward! There comes a time, however, when men will be held accountable and rewarded or condemned for the summation of their deeds, yea, for "every idle word that men shall speak, they shall give account thereof in the day of judgment." We are laying the foundations of our eternal mansions in this estate, some on shifting sands, others on solid rock.

"The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me" sang the Psalmist; and conversely it may be said that a reckoning judgment will follow in the wake of iniquitous or depraved living. The words of the Master—"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16: 27)—clearly indicate the standard of judgment that is to be used in that great and yet dreadful day. Nor was the Saviour the sole exponent of this doctrine, for Paul, too, says that God "will render to every man

according to his deeds" (Rom. 2: 6); furthermore, John the beloved adds the weight of his testimony that he saw in vision scenes incident to the resurrection and judgment days, and beheld the records kept in heaven opened "and the dead were judged out of those things which were written in the books, according to their works." See Rev. 20: 12-15.

In proportion to the observance of the laws of the Gospel so shall blessings flow. This indisputable fact is forcefully brought to our attention in a portion of a latter-day revelation, which reads:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doctrine and Covenants 130: 20-21.

To sustain and maintain life we must conform to established physical laws comprising requisite exercise, nourishment, cleanliness, etc. If we would have a career, be a painter, a musician, an orator, we must obey definite laws by which the respective talents are developed. Likewise if we desire spiritual blessings there are divine edicts and statutes to comply with.

The gist of our argument so far has been concerned with our reward or retribution in the hereafter. The Church of Jesus Christ of Latter-day Saints stands boldly and unflinchingly on the claim that by rendering obedience to revealed decrees of God of a temporal nature blessings will also be gained. He who pays an honest tithe reaps divine blessing; the observer of the Word of Wisdom gains in knowledge, health and vigour; the seeker after things virtuous, lovely, of good report or praiseworthy obtains them. We invite all to partake of, to share with us, the blessings that come by knowing and living every word that proceedeth from the mouth of God.—James K. Knudson.

THE NEWCASTLE CONFERENCE

A characteristic Latter-day Saint conference convened at South Shields in the Newcastle district, on May 30th; the three general sessions held were blessed copiously with the true gospel spirit. A goodly number of resident members, friends and investigators from throughout the large area embraced by that field of labour, together with Conference President James M. Armstrong and all of the Traveling Elders of the district were in attendance, as was President James E. Talmage from Mission headquarters at Liverpool.

Sunday School pupils rendered a program, depicting the life of Christ, in the morning assemblage. His divinity was defended, His Godship affirmed; His exemplary life is a guide for all mortals;

and the observance of the principles He taught and practised will insure eternal happiness for all. Conference President James M. Armstrong commented on the talent of those who had taken part in developing the theme and the proficiency with which it was executed. Commendation of the efforts of those in any way connected with the rendition of the program was expressed by the Mission President. Latter-day Saints above all people should be acquainted with the life of the Saviour, he affirmed. The Church of Jesus Christ of Latter-day Saints is teaching by commission and appointment what Jesus taught in His personal ministry, and is founded on the plan revealed by the Lord. The name of Jesus Christ is the only name given whereby salvation can come to mankind. People should read and believe the simple and truthful stories in the Scriptures regarding Christ and His mission and not be led astray by theories of men.

In the second session President Armstrong demonstrated the value and power of co-operation between resident members and Traveling Elders in preaching and teaching the Gospel. A great lesson of life is to accomplish to-day what may be impossible to-morrow. Elder J. Earl Stuart admonished all to cherish their testimonies, and affirmed that universal peace will be a reality when men come to a testimony of the divinity of the Saviour and His mission. The likeness between the restored Church and the Primitive Church was pointed out by Elder Howard A. Stokes. Brother Thomas Turnbull rendered a vocal solo. The Mission President discoursed on Paul's declaration to the Galatians regarding the existence of but one Gospel of Christ. Condemnation will befall those who preach any other representing it as divine. The apostasy was real, but the needed restoration has been effected; the Gospel of Jesus Christ is again on earth with all of its saving powers and principles.

In the evening meeting former President Reed Moss of the Nottingham Conference asserted that Jesus Christ is the one and only Redeemer of the world and that Joseph Smith was a Prophet commissioned from on high. Elder Jesse R. Smith of the Liverpool Conference distinguished between a reformation and a restoration. Just as our earthly parents delight in our progress and success in our walks of life, so is our Heavenly Father made glad when we gain development and salvation by obeying His commandments. Staunch testimonies were borne and gospel thoughts were developed by Elders Orson H. Berrett, Alfred E. Randall, Vard W. Meadows, Gordon P. Owen, Charles L. Johnson and A. Vincen McKay. The foretold signs of the last days will reap in their time a complete fulfilment, averred the Mission President, and then will the end come; but the end of the world as many view it does not mean the annihilation of all things. With God the end is but the beginning of a new order. There is a difference between bigness and greatness; the Church

of Jesus Christ of Latter-day Saints does not comprise a big body, but it is the greatest Church in existence.

Missionary and Union meetings were held between the regular sessions; favorable reports were made and timely instructions given.

GORDON P. OWEN, Conference Clerk

TRUE RICHES

THERE IS NO SUCH THING as a man being truly rich until he has the power over death, hell, the grave, and him that hath the power of death, which is the Devil. For what are riches, the wealth possessed by the inhabitants of the earth? Why, they are a phantom, a mere shadow, a bubble on the wave, that bursts with the least breath of air. Suppose I possessed millions on millions of wealth of every description I could think of or ask for, and I took a sudden pain in my head, which threw me entirely out of my mind, and baffled the skill of the eminent physicians, what good would that money do me in the absence of the power to say to that pain, "Depart"? But suppose I possessed power to say to the pain, "Go thou to the land from whence thou camest" and say, "Come, health, and give strength to my body" and when I want death, to say, "Come you, for I have claim upon you, a right, a warranty deed, for this body must be dissolved." Says Death, "I want it, to prey upon;" but again I can say to Death, "Depart from me, thou canst not touch me;" would I not be rich indeed? How is it now? Let the slightest accident come upon one of the human family, and they are no more. Do we then possess true riches in this state? We do not. . . .

It has been supposed that wealth gives power. In a depraved state of society, in a certain sense it does, if opening a wide field for unrighteous monopolies, by which the poor are robbed and oppressed and the wealthy are more enriched, is power. In a depraved state of society money can buy positions and titles, can cover up a multitude of incapabilities, can open wide the gates of fashionable society to the lowest and most depraved of human beings; it divides society into castes without any reference to goodness, virtue or truth. It is made to pander to the most brutal passions of the human soul; it is made to subvert every wholesome law of God and man, and to trample down every sacred bond that should tie society together in a national, municipal, domestic and every other relationship. Wealth thus used is used out of its legitimate channel. . . .

True wealth consists in the skill to produce conveniences and comforts from the elements. All the power and dignity that wealth can bestow is a mere shadow; the substance is found in the bone and sinew of the toiling millions. Well directed labour

is the true power that supplies our wants. It gives regal grandeur to potentates, education to religious and political ministers, and supplies the wants of thousands of millions of earth's sons and daughters. There are conditions and panics in society that all the power of earthly wealth can not avert.—PRESIDENT BRIGHAM YOUNG.

LATTER-DAY SAINT HYMNS*

"WHEN DARK AND DREAR THE SKIES APPEAR"

THE LATTER-DAY SAINT HYMN BOOK contains six numbers from the pen of Emily Hill Woodmansee. The two most favoured and best known are "When Dark and Drear the Skies Appear" and "Uphold the Right."

Much is said to-day of the virtues of standing for the right and imparting optimism. In these two selections the author has shown herself to be rich in both of these attributes. Strains of optimism pervade many hymns in the Church collection. Though faced with social ostracism and obloquy, with characteristic assurance that "all is well", Latter-day Saint writers and composers contemplate the past, present and future in a spirit of true and complete happiness. Sister Woodmansee's fellow poet, Eliza R. Snow, emphasises this righteous feeling in her hymn "Though Deepening Trials Throng Your Way", as does William Clayton in his inspiring composition "Come, Come, Ye Saints."

Emily Hill Woodmansee was naturally spiritual-minded; from her early childhood she hungered and thirsted after righteousness. Ofttimes the hours of her tender years found her pondering in her youthful way over the eternal destiny of the human family. She was twelve years of age when the gospel message first came to her. It was brought by her cousin, Miriam Slade, whom she later accompanied, with great eagerness, to a Latter-day Saint meeting. At the meeting she heard the things she had greatly longed to hear, and to use her own words, was converted in the same manner as were the many at Pentecost. The joy of that day never left her, it lives in practically all of her compositions. No other factor appears to have loomed up to her with such significance as the fact that the Gospel had been restored. She writes, "Never shall I forget that day, surely it was the turning point of my whole life."

Before she left her native country one of the Elders gave her a blessing, promising her that she should write both prose and

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*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in June.

poetry. One needs only to open the Hymn Book to find the fulfilment of the promise as to poetry, and her ability as a prose writer was distinct. Only a few poems selected from a rather large group that bear her signature have been set to music. She should be remembered and revered by all Latter-day Saint women because of her hymn setting forth the work and spirit of the first great woman's organisation of the Church, the Relief Society, excerpts from which hymn read:

Inspired from above the Father of love
Formed the daughters of Zion's great organisation;
Its purpose indeed is to comfort and feed
The honest and poor in distress and in need.
Oh! the daughters in Zion, the friends of the poor,
Should be patterns of faith, hope and charity pure.

The ability to write terse epigrammatic lines, expressing the thought in such concentrated language as to create memory gems, is a talent sought after and coveted by most writers. Such talent Sister Woodmansee possessed, as witness the following quotations from "Uphold the Right":

No coward can be called a man—
No friend will friends betray.

Note how they toil whose aim is spoil,
Who plundering plots devise.

Can honour mate with treacherous hate?
Can figs on thistles grow?

Left-handed fraud let those applaud
Who would by fraud prevail.

"When Dark and Drear the Skies Appear" is perhaps, from most points of view, the best hymn written by Sister Woodmansee. The music to which it is set by the well known composer, Joseph J. Daynes, has much to do with the favour in which it is held by many people. It is not superior in its emotional content to "Uphold the Right", but a closer unity of theme is preserved throughout. Faith in God, and abiding confidence that, no matter what the odds, He will bring us safely through, is the dominant note of the composition.

Poets recognise, sometimes unconsciously, the existence of a potent controlling power of the universe; many writings in the realm of poesy fairly radiate inspiration and denote that the author must have penned his or her thoughts while in an inspired mood. "Providence is over all" knowingly affirms the composer of our present song study. Shakespeare expressed this same conception when he wrote the signal sentence: "There is a divinity that shapes our ends, rough hew them as we may."

The poetry of the hymn comprises six stanzas of four lines

each; the music links each pair of successive stanzas together forming three verses when sung. The poetry reads:

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near
And Providence is over all.

From heaven above, His light and love,
God giveth freely when we call.
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.

And when our eyes transcend the skies,
His gracious purpose is complete;
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appall,
Who holds the trust that God is just,
And Providence is over all.

Should foes increase to mar our peace,
Frustrated all their plans shall fall;
Our utmost need is oft decreed,
And Providence is over all.

FROM THE MISSION FIELD

Transfer—Elder George C. Mann has been transferred from the Liverpool to the Birmingham Conference.

Release and Departure—Elder Reed Moss, who has labourred as a Traveling Elder in the Newcastle Conference and as President of the Nottingham Conference, has been honourably released to return to his home in America; he sailed from Liverpool by the steamship *Montroyal*, on June 4th.

Good Words from the Continent: I am delighted with the spirit of energy that exists in this Mission. Three quarters of the Traveling Elders have tracting records running from fifty to one hundred and twenty-five hours a month. The local missionaries are also being organised and are partaking of the characteristic missionary spirit. We believe that the Lord will bless these labours with a rich harvest; however, we realise that our business

is to do the work whether results are immediately apparent or not.—*President Hugh J. Cannon, Swiss-German Mission.*

Arrivals and Assignments—The following Missionaries arrived in Liverpool, May 29th, on the steamship *Montroyal*, and have been thus assigned:

For the British Mission—William Cooke, Salt Lake City, Utah, to the Scottish Conference; James H. Cantwell, Smithfield, Utah, to the Bristol Conference; Ezra M. Parry, Ogden, Utah, to the Welsh Conference; Noble L. Chambers, Smithfield, Utah, to the Leeds Conference.

For the German-Austrian Mission—Arthur Gaeth, Salt Lake City, Utah.

For the Netherlands Mission—Henry Hansen, Ogden, Utah; Theron J. Seely, Mt. Pleasant, Utah; Ira Z. Ward, Riverside, Utah; Sieger Springer Jr., Salt Lake City, Utah.

Doings in the Conferences: *Newcastle*—Six new members were added to the Church through the designated gateway, at the Sunderland chapel, May 29th; Elders Gordon P. Owen and Orson H. Berrett administered the baptisms and the confirmations were administered by the Conference Elders the same day.

Norwich—A baptismal service was held in Norwich, May 23rd. Elder William G. Bennett administered the ordinance to two persons, who were confirmed the same day by President Leland N. Wight and Elder Godfrey Holmes.

London—On two successive days, May 29th and 30th, baptismal services were held in the North London Branch. In all, four persons were baptised by President Devirl B. Stewart and Elder Lynn Lay, and were confirmed immediately after baptism. Elders Cecil B. Crane and Lynn Lay gave short addresses on the significance of the initiatory ordinances.

Birmingham—Elder Melvin W. Grant baptised two honest souls, in the Handsworth chapel, May 19th; they were confirmed by President Milton England and President J. Forest Wood. President Milton England, who has been transferred to the Norwich Conference, was tendered a farewell at Handsworth, Birmingham, May 28th.

Words from the Workers: During an extensive trip through Cornwall on bicycles into territory that has not been covered for many years we traveled a total distance of 500 miles; distributed 16 Books of Mormon, 7 other standard Church works and 328 books and pamphlets; had 25 invitations in while tracting; obtained 3 new *Star* subscriptions; tracted 16 villages and towns and were well received. Several families of sincere investigators were found and many good friends were made, among whom were three local preachers, with whom we had profitable gospel

conversations. We feel that we were blessed exceedingly in our labours.—*From Elders E. Lee Nichols and Howard Judd, Bristol Conference.*

Tracting in the district of Dereham is very good; little opposition is manifest, and the people are humble and ready to listen to our message. Several times I have had money given to me while tracting.—*From Elder Morgan Hawkes, Norwich Conference.*

We have held well attended cottage meetings in Barnsley during the past month; at two of these we had about forty people listening to our message in the house and a number in the street outside. Heretofore the people have been very much prejudiced, but we have been able to distribute a considerable amount of literature among them, and now many attend the regular branch meetings, besides inviting us to hold cottage meetings in their homes. Profitable street meetings have also been held. We are grateful to the Lord for being permitted to bear witness of the restored Gospel.—*From Elder Ray H. Haight, Sheffield Conference.*

DEATHS

Downing—Sister Elizabeth Downing of the Ipswich Branch, Norwich Conference, died April 15th. Sister Downing was baptised in 1907 and has since been a faithful worker in the Church.

Guy—Sister Emma Asquith Guy, age 83, of the Pudsey Branch, Leeds Conference, died May 2nd. Funeral services were held at Zion's Baptist Chapel, Bramley, under the direction of President George T. Harrison. President Harrison and Elder Will B. Jex were the speakers; Elder Edward M. Williams dedicated the grave.

Craven—Brother Harry Craven of the Clayton Branch, Leeds Conference, passed away on May 5th. Funeral services were held in the Baptist Chapel of Clayton. President George T. Harrison and Elder M. Edward Williams were the speakers; President Harrison dedicated the grave.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN